The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES—No. 45 SATURDAY, NOVEMBER 16, 1889.

RS. 6 ANNUM IN ADVANCE
WITH INDIAN POSTAGE Rs. 7-10
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—In welcoming Prince Albert Victor to these shores, the *Indian Witness* wisely remarks—"It is for the various bodies of Christians working in India to determine whether he shall see India as the Shah recently saw England, or whether he is given abundant opportunity to see and know what God has wrought in these ends of the earth, through the labours of His servants, the missionaries. Shall they hide the candle which the Lord has lighted for them under a bushel? Shall they permit our noble visitor to be hurried from balls to banquets and from receptions to farcical tiger-hunts, and not get a single glimpse of what goes on outside of official circles? If secret societies can muster their members and present addresses, why cannot Native Churches do the same? We record our earnest hope that the Prince may be brought face to face with bodies of Native Christians in the various centres he visits, that thus he may leave India with true conceptions of those mighty, spiritual forces which are working in this country for the overthrow of error and idolatry, and the establishment of that kingdom which is 'righteousness, peace and joy in the Holy Ghost.' We commend the subject to Missionary Conferences."

—After a lapse of several months, the Lieutenant-Governor of the Punjab has replied to the memorial in favour of local option which was addressed to him by a large and influential meeting at Lahore in June, and to which reference was made in these columns at that time. It will be remembered that the memorial suggested that "before opening liquor shops in any locality, the votes of its male adult population should be taken, and that no liquor-shops shall be opened if two-thirds of the voters object to it; or that municipal, district, and local boards should be given the power of deciding whether liquor shops shall or shall not be opened within their jurisdictions." In answer to this the memorialists are informed that "in rule 52 of the excise rules which has long been in force in the Province, it is laid down that no shop shall be opened in a village, the inhabitants of which object to its establishment. To this are now added two new rules on the subject which were published in the *Punjab Gazette* of the 22nd August last, affirming the same principle and requiring the deputy commissioner, before opening a shop in any village, town, or cantonment, to publish a notice calling for objections." This, as an answer to the request of the memorialists, seems like a grim joke. Anyone who is acquainted with the conditions of life in Indian villages, and with the popular dread of the autocratic power of the deputy commissioner, will find it difficult to suppose that the rules which the Lt.-Governor cites were seriously intended to give the inhabitants of villages a veto on the spread of the liquor traffic. In conclusion, Sir J. Lyall says that he does not consider that this country is yet fit for any trial of the system of local option, and under the system at present in force in the Punjab, there is no risk of any undue facilities being generally offered for intemperance by the excise arrangements of the Province! Such a reply to an important memorial illustrates the necessity of continuing the demand for prohibition of the liquor traffic in India, and of making that demand heard not only by our rulers in this country, but by their masters in England.

—By the time this issue of the *Guardian* is in the hands of its readers, the world-wide mission of the Rev. George C. Grubb will have commenced at Ceylon, where he and his colleagues, Messrs Millard, Richardson, and Walter Campbell, expect to spend two months. The Keswick Convention has done a grand thing in thus sending forth these King's messengers.

—Bishop William Taylor is at present on a visit to England (of a few weeks only) on business connected with his African work, and especially with reference to means of river transport. He manifests astonishing energy for a man of his age.

—The Calcutta *Statesman* of last Saturday powerfully returns to the subject raised by the Official Secrets Bill, and illustrates the evils of official secrecy by an appeal to history. It says—"We owe both our Afghan wars to official secrecy. The Mutiny was largely occasioned by it, and the war in the Southern Mahratta country in the next year. Too often has the unjust and untruthful action of the Executive been concealed from public knowledge because it would not bear exposure, and we are now to punish every attempt to pierce the veil that hid these matters from the public eye. That official secrecy is the great evil of our rule has been axiomatic in our own eyes from the time we first began to understand clearly how the present system works. The first Afghan war was hatched in profound secrecy at Simla is 1838, as was also the second or Lord Lytton's war in 1878. The Inam Act was passed in secret through the Bombay Council in 1851, and six years later it had bound the whole of the influential classes in the Dekhan in one common conspiracy against our rule, with the breaking out of the Kohlapore rebellion. The Act itself was an infamy. So unprecedented was it, that the Advocate-General of Bombay (Mr. Howard) advised the Government to get it as quickly as possible through the Council, and to make as little noise about it as possible. It was again an official 'secret' between Sir John Strachey and Sir George Couper that there should be no famine in the North-West Provinces in 1878, although the latter had but just reported privately that the people were in extremities, and that if the collection of the land revenue were not suspended they would die of hunger, since the collections would deprive the small zemindar body of the only means they had to assist the day labourers until the next rains fell. It is no exaggeration to say that it is to 'official secrecy' that we owe more than half the calamities and the wars of the last fifty years, with famine and pestilence following in their rear over wide areas of the country. And yet it is more official secrecy it seems that we want, with the power to punish any and every person who dares lift the veil upon proceedings that are kept secret because they will not bear the light. We appeal to the reason and conscience of every educated man in the country whether it is more 'secrecy' that we want, or more light upon the secret proceedings of the Government. We must stop here for to-day, but shall recur to the subject in an early issue. It would take volumes for us to attempt to paint adequately the mischief which has resulted from the determined secrecy that keeps everything from the public knowledge, until the disclosure comes—too late!"

—An interesting engraving appears in the last mail's *Methodist Times*, of the Wesleyan West End Missioners at Epsom Races. The lateness of the picture is explained by the fact that it is extracted from the recently issued Report of the West London Mission. The manly group (about thirty are in it) is ranged outside the entrance to their spacious tent, on which appears in large characters, "**Whosoever** shall call on the name of the **Lord** shall be **Saved**." A violin, a cornet, and a portable harmonium are among their instruments of melody. A striking feature of the group is the absence of clerical costume. So far as their attire was concerned, the missioners could not have been distinguishable from ordinary frequenters of the "Derby," the similarity extending in some cases even to tall white hats! There was no doubt wisdom in this.

—In an advance proof of the *Indian Watchman* for December with which we have been favoured, is an article on "Ministerial Penance" from the pen of a missionary of many years' standing. He writes—

> We have long been waiting for some one to enter his protest against the penance imposed on Christian ministers by being compelled to dress in black, to the risk or certainty of shortening their service if not also their lives in this warm climate. It would be quite in order to ask some one to show cause why they should so burden themselves; for we have never heard of a better one than that of the Hindu for cleaving to his religion rather than hurt the feelings of his people by going against a time-honoured custom. Reason there can be none, for certainly white is much more appropriate to the minister of the pure and joyous religion of Christ than the sombre habiliments of the graveyard; and if he wishes to impress upon the impenitent the awful doom awaiting them, against which it is his solemn mission to warn

them, then he should clothe himself outright in sack-cloth—which would have the merit at least of being scriptural. All ancient priests, like those of Egypt, were bound to dress in pure white linen, and so with modern Hindus, Parsis and Mussulmans, if not also Buddhists and all others. Jewish priests likewise were not allowed any other kind of dress, and such was the case with Christian ministers until purgatorial penance and demure monasticism took the place of joyous service and robbed Christianity of its hallelujahs and shouts of glory. But now while Roman Catholics and Anglican Ritualists have relaxed somewhat in this, why should evangelical Protestants be sticklers for it? Who can tell?

—A LONDON "Society" paper says, "it is now no secret that Sir C. Dilke will soon try again the suffrages of some northern constituency. His reappearance in public life will not probably be delayed beyond the next election. The leaders of the Gladstonian party are very anxious for his return." If such of the "leaders," if any, of the Gladstonian party, who are anxious to have for a colleague one who has done nothing to clear himself from the darkest stain that can rest upon a man's character, will make public their names, Parliamentary members of that party like Professor Stuart, Joshua Rowntree, Henry J. Wilson, John Edward Ellis, and others of similar character, will do well to have something to say to them. There are obligations that are stronger than those of party. Party leaders who so far forget the duty of public men, as to deliberately cast a slight upon the precepts of religion, and the principles that underlie family life and the stability of society, need to be firmly reminded that there is a point, beyond which party fealty is impossible. As to the "some northern constituency" which is to be used to reinstate Sir C. Dilke in Parliamentary life and, prospectively, to a place in the British Government, we expect to find that the electors will prove that they have longer memories and more self-respect than they are credited with.

—THE latest conspicuous indication of the progress of the Salvation Army in Australia was the recent appearance in the Sydney Parliament of Mr. Turner, the member for Gunnedah, in a Salvation Army red guernsey. This garment, remarks the Adelaide *Christian Weekly*, "roused the bovine instincts of Mr. Crick, whose Roman Catholic affinities are well known, and whose impetuous language and behaviour have made him a by-word throughout Australia. The Speaker refused to interfere. If choice had to be made between Mr. Turner's flaming attire and Mr. Crick's fiery temperament, one would decidedly prefer the former."

—LIGHT is being gradually let in on the Dark Continent. Better days are in store for the poor African. The Lord is working to let Africa have her share in the fulfilment of the prophecy, that "this Gospel of the Kingdom shall be preached in all the world for a witness to all nations." In spite of complications with rum-dealers, Arab slave-traders, and the spurious Christianity offered by Roman Catholic emissaries, Africa is advancing. In the *Rock* which has reached us by this mail, many hopeful signs are noted. One of the grandest of these is the fact that the Sultan of Zanzibar has just issued two decrees. By one, on and after the first of next month, every man, woman, and child entering his dominions by land or by water becomes instantly and *ipso facto* free. This, says the *Rock*, is like the glorious charter of England's freedom, which was so grandly decided through Granville Sharp's advocacy, that wherever there is British ground there the foot of man is free. By the other decree the Sultan has declared all persons born in his territory after next New Year's Day to be free. It will be a memorable New Year's Day for the country. These foundation stones having been laid, it only requires a little pressure from the Congress on Slavery, which is to meet in Brussels at the end of November or thereabouts, to persuade the Sultan to abolish entirely the status of slavery in his kingdom, as was done in India in 1843. If this could be accomplished, then the same Congress ought to induce the European nations, and particularly the French, to treat all slave-dealers as pirates according to international law, and all slave-dhows as pirate ships. If those two measures were taken, very soon there would not be a single craft upon the waters having a slave on board. For the Arabs would not risk their lives in such ventures.

—COL. EUAN SMITH, the Consul General for Zanzibar, is a warm friend of missions. A direct line of steamers from London to Zanzibar is to commence running this month. By the first of these steamers the Consul General returns to Africa, taking with him a party of C. M. S. missionaries. By these new steamers London will be brought within 18 or 19 days' journey of Zanzibar.

—REV. J. ROBINSON, of Maritzburg, reports a powerful revival in South Africa. He speaks of meetings held in the Wesleyan Church in a neighbouring town, in which—

After prayers, singing, and short addresses, seekers were invited to come forward for special prayer, &c. More than one hundred men, women, and young people arose. There were so many that it was impossible to minister to them severally; but this did not seem necessary or advisable, for all engaged in prayer alone, and independently. Each seemed lost in desire to obtain salvation, and the united cries could be compared to nothing more aptly than the loud roaring of the sea. Some of the students, more particularly, were calm, but evidently deeply distressed, and many women cried and sobbed convulsively. After a little, the agony of the seekers increased, so that those who would be helpers could only look to God to visit with His salvation and peace.

In about an hour, manifestations, similar to those recorded in the Irish revival of 1859, were seen. Several became convulsed involuntarily, in different parts of the church, with all the indications of a mighty struggle which suggested a fearful conflict with the powers of darkness. Indeed the people generally, and those who were thus seized, say that it was the casting out of an evil spirit. All who were so affected—some being seekers for the first time and others backsliders—were utterly prostrated before peace and joy which was manifest were given them, as was invariably the case.

I may say that the revival seems to have originated among the students in the training school, some of whom were moved to special prayer; and that the outpouring of the Spirit followed on Sunday, August 25, and still continues. Times of refreshing following the visit of some faithful evangelists from Capetown have also come to Maritzburg; and the coloured people especially seem to be getting saved.

—MRS. GRATTAN GUINNESS also contributes a powerful article to the *Christian*, on the hand of God in Africa. The venerable Bishop Crowther, who has recently arrived in England, speaks highly of the immense strides which Christianity is making among the West African natives; a very encouraging feature being the self-denying enthusiasm which converts themselves display in helping on the good work. For instance, on the river Bonny they have themselves built an iron church to accommodate fifteen hundred, but which has frequently a congregation of two thousand, and they have built three churches in the interior for their use when attending the oil markets. Christians all over the world should unite to praise the Lord for these wonderful manifestations of His power. Let all the glory be given to Him whose right it is.

—THE Jesuits in Canada (otherwise known as the "Society of Jesus"!) have brought a suit against the *Toronto Mail*. The *Mail* says:—"The case in behalf of the *Mail* is as strong as it can be made by men thoroughly conversant with the subject. Whatever the final result may be, a vast amount of authentic information respecting the Society of Jesus will be laid before the world. It is quite probable that the case will not be terminated until it reaches the highest tribunal in the Empire."

—GENERAL W. C. STILEMAN, well-known to many in India as a zealous Christian worker, and formerly attached to the Bombay Army, is now parting with his youngest son, who goes as a missionary to a foreign land. In a private letter to a friend in Bombay he writes—"My youngest son, the Rev. Charles H. Stileman, left us yesterday, for Bombay *en route* to Baghdad as a missionary of the Lord and of the Church Missionary Society, to Mahomedans, Jews, &c., &c. It is a grand sphere and the Lord has led him to go there. May he win many, many souls as jewels for our Saviour's crown." A Native Christian of Bombay who was acquainted with General Stileman during his residence in India, says of him, "I had the pleasure of knowing him before I became a Christian and remember with gratitude his most disinterested and earnest pleadings with me." May his son in like manner win the hearts of the Natives of Baghdad.

—THE Archbishop of Canterbury met the Cathedral body and other prominent members of his diocese, and delivered the first of his visitation charges on Oct. 22nd. He remarked that the problems of the English Church were "poverty, temperance, purity, and lay work," and those matters would form the subjects of his several addresses. In town and country each one of these great questions was to the fore. It was impossible to think that any material or secular education was the only way to abolish the virus of self-indulgence, or the pleasure of extravagance, or the passion for wealth, or the recklessness of extreme poverty.

—AN American correspondent sends to us copies of the *Chicago Daily News*, containing striking cartoons illustrative of the evils of the alcoholic drink traffic, and the advantages of its prohibition. He expresses the wish (which we share) that some daily newspapers in India would take up this great subject of social reform with similar earnestness.

Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

ON THE OUTLOOK.

By a Quiet Man.

—In one of the ancient London churches there is preached annually a discourse called "The Lion Sermon." The rector explains that it had its origin in an incident in the life of Sir John Gayer, who, "while in the East, missed his caravan, and was met by a lion. In the face of the wild beast he knelt to ask for protection, and through his faith the mouth of the lion was stopped." The *Christian Commonwealth* remarks thereupon :—"The title of the sermon is full enough of suggestiveness. 'Lion Sermons' are sadly needed. Every sermon should be a lion sermon. It should testify to the wonderful power which alone can stop the mouths of lions. Scepticism, rationalism, cynicism, and many other lions, dragons, and serpents of unbelief are needing the mouth-stopping process, and only faith can accomplish this, and faith can only achieve it by using the truth—not tradition or any other sham."

—"Kucha" Christianity unhappily is not confined to India. The difference between what people say and what they do is often very great, remarks the American *Religious Intelligencer*. The devotion of actual service is far short of the apparent devotion in the service of song. A contemporary tells of a very devout brother, apparently, who attended the meetings of the Church with much regularity, and ostensibly sang the songs of Zion most worshipfully. Although he had an abundance of this world's goods, he was known frequently to ask on Sunday morning for change for a five-cent silver-piece that he might have a penny to cast into the contribution-box. Yet the apparent devotion of that man was evident when he sung such words as,

> Were the whole realm of nature mine,
> That were a present far too small.

After a large congregation in London had finished singing the hymn from which the above lines are taken, the preacher arose and repeated slowly the line,

> Demands my soul, my life, my all.

and added: "Well, I am surprised to hear you sing that. Do you know that altogether you put only fifteen shillings in the collection this morning?"

Everybody who reads this, be real and generous! There is plenty of room for improvement in India. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

—An interesting episode which occurred at the Dorking Conference, is recorded by *Word and Work* (London.) Rev. E. N. Thwaites spoke of the joy of consecrating luxuries, and all that could be dispensed with, to the service of the Lord. He told how a Christian, who had recently been made a widower, grasped his hand at the door of his hall at the close of the Conference, trembling and tearful with emotion, and drew from his finger a ring, saying, "Once I had the joy of placing that ring on the finger of my betrothed bride, and six months ago, as I knelt, in the bitterness of my grief, by her corpse, I drew it from her cold hand, and placed it on my finger. Now I joyfully give it, the dearest thing I have on earth, to my best beloved Lord."

At the close of this address a young lady came to the chairman and handed him her ring as an offering to the Lord. On opening the collecting-box another ring was found in it, and a pair of gold earrings were given; two young ladies sent a pound each as a thankoffering, this being a tenth of their dress money for the quarter. One of the most touching gifts was that of a lady who brought a valuable diamond ring and a large gold coin brooch, saying:

"My beloved father, who is now in heaven, said to me when I was but a girl, 'You play the piano so beautifully that I think a diamond ring would look well on your finger.'" He took her to one of the best jewellers in London, and let her make her choice of this ring.

She was asked to think again and consult her husband, and not make the gift under the impulse of emotion. But she said, "It has been a hindrance to me. When visiting the poor I have sometimes turned the diamonds inside, as I could not help feeling that it was out of place for me to wear it where so many are needing food, and the Lord's work requiring funds."

Then, turning to her husband, she said, "You do not mind my giving my jewels, do you, dear?" "Not at all," he replied, with cheerfulness and joy.

Translation of Florence E. Leonard.

One of the brightest and most loveable spirits has passed from earth into the Glory-land, after twelve months of missionary labour in India. Miss Florence E. Leonard landed at Bombay on Oct. 22nd of last year. Having sold her inheritance, she left a home of refinement and comfort at Bristol, to devote herself at her own expense, to itinerating evangelistic work in the villages around Ludhiana, in connection with the Society for the Promotion of Female Education in the East. An interesting account of the circumstances which led her to give her life to the service of God in this land, appeared in the *Bombay Guardian* of Oct. 27th, 1888. She has now gone from labour to reward. Miss A. M. Andrews writes to us from Ludhiana under date of Nov. 8th :—

"Our dear friend and fellow worker, Miss Leonard, has been taken from our midst. She passed away on Wednesday the 6th inst., a little before midnight, and we laid her to rest in the Mission Cemetery yesterday at four o'clock. She has left many to mourn her loss, both here and at home. Will you specially pray for her parents and brothers and sisters; it will be a sore blow to them. She had not succeeded in making much progress with the language, but was very zealous in distributing books and tracts, and during her stay in Murree was much blessed in her work amongst the soldiers. 'Blessed are the dead that die in the Lord. . . . They rest from their labours and their works do follow them.' We feel sure that short as her stay amongst us has been, that her influence will not be lost. 'She being dead yet speaketh.'"

At a gathering held on the premises of the *Bombay Guardian* on Tuesday evening, one who knew Miss Leonard gave out the hymn commencing—

> I will sing you a song of that beautiful land,
> The far-away home of the soul,
> Where no storms ever beat on the glittering strand,
> While the years of eternity roll.

May the bereaved family in England think of their lost one thus, not as in the tomb, but as among the glorious throng before the throne of God in heaven, who have washed their robes and made them white in the blood of the Lamb.

MISSIONARY & CHURCH NEWS.

—The Rev. C. B. Newton of Ludhiana returned to India from his furlough in America by the s.s. *Oceana* on Saturday last. He was accompanied by a party of new missionaries.

—The same vessel brought back the well-known missionary, the Rev. R. R. Winter of Delhi.

—Miss Roberts and Miss Sharp arrived in Bombay on Saturday from London, by the *Oceana*, on their way to join Mr. Albert Norton's Faith Mission to the Koorkoos.

—Among the missionaries who are on their way to India by the s. s. *Goorkha*, are several ladies sent out by the Ladies' Society of the Free Church of Scotland for Female Education in India. One of them, Miss Janet Hunter, M. D., of Ayr, says the *British Weekly*, goes to Madras as a medical missionary. Miss Hunter is a distinguished student of the London School of Medicine for Women, and has taken the double qualification from the Royal Colleges of Physicians and Surgeons, Edinburgh, and the degree of Doctor of Medicine at the University of Brussels. She has recently spent some months in further medical study in the hospitals of Vienna and Prague. During her residence in London, Miss Hunter was a member of Regent-square Presbyterian Church.

—The *Mid-Surrey Gazette* (London), gives an interesting account of a valedictory service held in the Baptist Church, Wandsworth, to bid farewell to Miss Ewing (sister of the pastor of the Church), who was leaving England for evangelistic and Zenana work in India.

—The Methodist Mission in Singapore has been reinforced by the arrival of the Rev. E. Luring, Ph. D., from Germany, and the return of Mr. Kensett from England. All the departments of the work are reported to be flourishing and the missionaries happy and hopeful.

—Mr. Paul Singh, of the M. E. Mission, writes to us from Akola—"Last week I evangelised in 25 villages on the Burhanpur side. Afterward the Lord called me to go to Akola and I started out for that field to assist the Rev. M. B. Fuller. I mean to help all I can to bring precious souls to Jesus. A few souls were converted in a week, and wonderful work is done. Mrs. Fuller and her assistant Miss Bate are working warmly in this hopeful field. Brother Shahw Row Modak, Evangelist, of the American Mission, Nagar, is present with us. Good results will come after a few days. Pray for this field."

—A Buddhist priest recently walked twenty-eight miles to a Salvation Army meeting at Kandy, Ceylon, says the *Indian War Cry*, and there found salvation.

—The Rev. Thomas Evans of the Baptist Mission, was expected to be in Lucknow, on Friday, Saturday and Sunday last, and to lecture at the Rafa-i-am Club during his stay, in the interests of the Temperance cause.

—The Rev. Charles Luke, Hindustani missionary at Meerut, writes of an interesting movement among Native servants in that station. Several families have been baptized, and others will follow soon. The converts pay cheerfully to the pastor's fund. In addition to these converts a man was recently baptized who gives promise of usefulness. The Native Christians under Mr. Luke's care have given Rs. 25 to the annual missionary collection.—*Indian Witness.*

—The Rev. J. A. D'Cruz writes to the *Baptist News Letter* from Chittagong: "Lately there has been a great stir among the educated Natives here. Large temperance meetings have been held in different parts of the town, at which addresses have been given by Christians, Hindus, Mahomedans and Buddhists. The meetings have been invariably opened with prayer and reading of suitable passages from

the Bible. Some of the leading Hindus and Mahomedans have signed the pledge. Although all the Indian religions inculcate total abstinence from intoxicating drinks, it is astonishing to find how many of the Natives of India have learnt to drink, and it becomes the duty of a missionary to teach the people the principles of total abstinence. At the request of some Hindus, an English Bible-class has for a few months been held in our chapel. Never before was there such a large number of enquirers in this station desirous of knowing about Him, who is 'The Way the Truth and the Life.' The distribution of religious and temperance tracts in English and Bengali has been vigorously carried on, and many enquirers are under instruction."

—John H. Willlams, Central Indian missionary, now on his return journey to India, recently gave a very able address in the Friends' Meeting House, Cardiff. No one could hear him without a deepened interest in missionary work.

—Frederick Sessions of Gloucester, a member of the Society of Friends, sailed on Nov. 7 for a six months' visit to India. He will accompany the returning and new missionaries to Central India. His deep interest in foreign work prompts this journey, and his presence will cheer lonely workers among the heathen.

—Rev. W. J. P. Morrison has been elected Pastor of the Union Church, Mussoorie, for the year 1890. The congregation is to be congratulated on securing the services of Mr. Morrison for another year.

—The *Kaukab-i-Hind* is gratified to learn that Mr. Schively is likely to remain in Lucknow until the Annual Conference of North India convenes. This change seems necessary on account of the magnitude of the work in Lucknow as there is no one who can supply his place at present.

—Rev. H. C. Velte of the A. P. Mission Lahore, was recently married to Miss Hadath of the I. F. N. S. Mr. and Mrs. Velte have the congratulations and well wishes of a large circle of friends.—*Makhzan-i-Masihi.*

—We regret to hear, says the *Methodist Times*, that another calamity has befallen the *Joyful News* Mission, although this time it is one that can easily be alleviated. Mr. Chisnall, the evangelist in the Natal District, has just sent word home that the fine waggon provided for him a while ago by the generosity of some of the supporters of the Mission in England has been quite destroyed by fire; and along with it many other useful things which must be replaced if the work of the evangelist and his colleagues is not to be impeded. We imagine that it is only necessary to state these facts in order to secure Mr. Champness sufficient funds to repair the loss which he has sustained.

—Mr. Moody's training school for Christian workers will continue open all the year round. During the month of October the Rev. A. T. Pierson, D. D., of Philadelphia, lectured morning and evening, on Bible subjects. Professor H. H. Granahan will teach music. No fees are paid.

—Ten thousand Italian priests have secretly signed a petition to the government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

—On Aug. 14th and 19th two impressive Valedictory Missionary Meetings, said to be the first ever held in the South of Ireland, took place at Cork and Queenstown, to bid farewell to Miss Josephine C. Porter, who was sailing for Japan, *via* Canada, as a C. M. S. honorary missionary, to join the Hakodate Mission, Island of Yezo. At each place Miss Porter addressed the meeting, explaining in a deeply interesting way how the call had come to her, and how God had removed obstacle after obstacle to her going, and enlarging on the needs and openings in Japan. Much interest was excited, Miss Porter being well known for her work in connection with the Y. W. C. A.

—It is gratifying to note that the Irish Auxiliary to the Wesleyan Methodist Missionary Society this year has contributed a few hundred pounds more than usual, and that the contributions to the Church Missionary Society for the last year are £20,000 in excess of those of former years. The last-named Society has quite recently sent out seventy-eight missionaries, including eighteen unmarried ladies.

—Messrs A. B. Wilkinson and Arthur Long, having gone through a course of training at Harley House are coming to India to work among the Konds and other Hill tribes of the centre. They hope that £50 per annum will cover their personal expenses.

—Honours at the Paris Exhibition have been conferred upon a number of well-known religious and philanthropic institutions and workers. Gold medals have been awarded to the Y. M. C. A. of Paris, as representing the associations of the world; the International Federation for Sunday Observance; the World's Women's Christian Temperance Union of the United States; the Bible Society of Paris; Dr. Barnardo, in respect of his colossal work among children; Dr. Gilbert, for dispensary work at Havre. Silver prizes have been given to Mrs. Lewis's work in Paris, and to the Blue Cross Temperance Society of France.

—Rev. David A. Day, a missionary stationed near Monrovia, in Liberia, writes thus: "I sat on board a boat at one of the prominent African ports, and saw landed on a single Sunday from two steamers, about 50.000 casks of gin. Think of one missionary and 50,000 casks of gin coming into Africa at once!"

—All the best sites along the hill country of Judea between Jerusalem westward and the sea, have been bought by Russia and covered with splendid Greek temples. The great pilgrimages of the day are from Russia to Palestine. Every year about thirty or forty thousand Russian pilgrims visit the Holy land

—Robert Shemeld and his wife, the devoted missionaries of Estcourt, South Africa, write to the *Free Methodist* of several late baptisms of believing natives, and add: "How glad we are that we came to Natal! How thankful for the mercies God has showered upon us, entrusting us with the care of these people, and leading us as He has done! Three years ago there was no building here, and only a few women and children who would come to hear us read, sing and pray. Not one would either read, sing or pray. They said. "How can we pray? We were never taught." To-day scores can sing their Zulu hymns and pray with intelligent fervour. A few have learned to read their Bibles. God has wrought this, and we believe it is but the beginning of good things for Bethany Zulu Mission."

—Twelve hundred converts have been baptized in the Baptist Mission in Russia in the past two years. The mission is principally among the German colonists in South Russia. There is also a successful mission in Roumania and Bulgaria.

—Mrs. Sheldon Amos has offered to the Wesleyan body an estate at Ramleau, on the Alexandrian sea-coast, acquired by her husband when he was an Egyptian judge. The house and grounds are to be used as a sanatorium for invalid travellers, and any profit over a small percentage on the capital will be devoted to evangelistic work among the natives of Egypt and the East.

"I do not know a better book for business men," says Dr. Parker, "than the Book of Proverbs. If you will keep a copy of this book in your desk, and read a little of it every day, you will not go far wrong. Of course by 'reading' I mean obedience; for a man may read the whole Book of Proverbs every day, and be none the better for it. The Book of Proverbs contains everything that a business man ought to be and ought to do from a moral point of view. By all means make it the man of your counsel and the guide of your life, and the issue will be full of satisfaction and joy."

—The Rev. G. L. Wharton of Hurda, writes, "Myself and family have returned from our visit to Australia after several months absence, much refreshed in body and spirit. Two missionaries, Dr. and Mrs. Durand from New York, have recently arrived to begin work in our third station, Mungeli C. P."

THE WEEK'S GENERAL NEWS.

—The arrival of Prince Albert Victor of Wales on Saturday last as early as 8 o'clock in the morning, contrary to expectation, caused great hurry and commotion among those who were to welcome the Prince or who had to complete their preparations for his reception. The Prince was met on board the *Oceana* by the Duke of Connaught and Lord Reay, and on his landing at the bunder received an address presented by the President of the Municipality, to which he briefly replied. Apollo Bunder and the principal buildings in the Fort were profusely decorated with flags, and crowds of Natives and Europeans thronged to get a sight of the Prince. He left by the 12-30 train for Poona.

—A destructive fire broke out in Apollo Street, Fort, Bombay, at about 11 o'clock on Monday night in the shop of P. M. Mody & Co. The origin of the fire has not yet been discovered. It was about 3-30 a. m. before the fire was got under control. Mr. Mody states that the loss he has sustained by the fire amounts to Rs. 90,000, of which only Rs. 60,000 is covered by insurance. Other gentlemen who owned adjoining property have suffered to a considerable but to a lesser extent.

—The returns of India's foreign trade for the first six months of the year indicate a substantial improvement. The imports rose in value by over one crore, and the exports by nearly four and a half crores, the latter increase being almost wholly accounted for by large shipments of seeds and raw cotton.

—The East Indian Railway Company have granted to all persons authorized to attend the Sunday School Convention in December, the following concession, *viz*, first and second class tickets for the double journey at single fares. This concession will obtain over the whole of the E. I. R. and in favour of anyone holding a "member's ticket" for the convention. For delegates and visitors from places on the coast of India, Burmah and Ceylon, the British India S. S. N. Co., have agreed to reduce their fares by ten per cent. The Convention will be held on December 18, 19, 20 and will discuss various subjects connected with Sunday School work.

—During the recent Dasehra festival at Allahabad a Goshala (Cow Asylum) was opened with imposing ceremonies, says the *Makhzan-i-Masihi.* Many of the leading members of the Hindu community, some of them with a University education, were present. On of the wealthiest bankers in the city, Vice-President of the Municipality, laid the foundation stone. The names of large subscribers are to be inscribed on stones in the wall of the Goshala, and to quote from the appeal for subscriptions, "They will thus be immortalized as benefactors of humanity!" Alas, that educated men should take part in such a foolish undertaking.

—According to the official return of the damage caused by the recent earthquake at Kumamoto, in Southern Japan, the loss in that prefecture alone—an area roughly equal to that of a medium-sized English county—was as follows:—234 houses completely ruined, 239 partially destroyed, 19 persons killed and 53 injured; at 893 places there were fissures in the ground, roads were destroyed in 137 places, forests injured at 17, building lots and cultivated land at 3,336 places; and embankments at 45 places; 24 bridges were entirely destroyed and 41 damaged, and the water in 138 wells became muddy and unfit for consumption.

—Details are to hand of the terrible floods which recently swept over whole districts in China and Japan, resulting in the loss of thousands of lives, and an enormous destruction of property. At Ningpo the floods were so great that they partially submerged the Ningpo plain, and caused vast damage. When the rain first began to fall, it was accompanied by thunder and lightning and rapidly shifting winds, but something more, it is said, is required to account for the literally appalling force and volume of the floods and for the landslips with which the hills are scarred and furrowed in

hundreds of places. Possibly the storm was accompained by waterspouts, but the darkness and gloom were so dense as to prevent careful observation. The news from the inner hills and vales is most disastrous. The roads are torn up from end to end, the foundations of the raised tracks are gone, and the bridges have been swept away. In one hill village of a hundred families or more the outburst was so violent and so sudden that two-thirds of the houses were carried away and a hundred lives lost, in some cases whole families being drowned together.

Japan has also suffered severely. In Wakayama city nine bridges and eight trading vessels were swept away. In the town of Tanabe 150 lives were lost, and between eight and nine hundred were drowned or otherwise lost in the district of which Tanabe is the centre. Totsugawago, a district comprising fifty-five villages, is supposed to have almost completely disappeared, and it is doubtful if one village has been left intact.

—Lord Lansdowne has sent to Sir John Macdonald, the veteran Prime Minister of Canada, two very fine silver bowls of Hindu workmanship, which were made by artisans of Lucknow, and are very fine specimens of their craft. Each of the bowls weighs 40 oz., is 10 in. in diameter, and 8 in. high. The interior is lined with gold. The exterior is all of *repoussé* work, and is covered with hundreds of figures of animals and plants most cunningly wrought.

—The hearing of Tantia Bheel's appeal has been postponed till the evidence of his accomplice, Daulia, has been taken. Daulia is at the Andamans, undergoing penal servitude for life.

—A London telegram says that the Lord Mayor's Show was a most effective historical pageant, and was the means of attracting the usual large concourse of people along the route. Sir Henry Isaacs, the new Mayor, did not go on foot through the Jewish quarter of his ward as he had intended.

—The great American Exhibition of 1892 to commemorate the landing of Columbus, is to be held after all at New York. Chicago was most anxious to claim the exhibition, but the New Yorkers have carried the day. The value of land selected for the site of the exhibition has already gone up, and the promoters of the affair are to spend three millions sterling on buying the site and erecting the buildings.

—The conjunction of Mars and Saturn on the morning of the 27th ultimo, the "Graphic" says, was very well observed. These two planets have not been so close together for 6,000 years, although they come tolerably near each other about every two years. In 1879 they were 82 seconds apart; but this year the distance was only 55 seconds, and to the naked eye they appeared like a single orb.

—An Exchange Company's telegram announces: The Government have decided that henceforth the English language shall be taught and spoken in the schools at Ottawa, and not French, as hitherto. They have also arranged a scheme for the abolition of the perpetuation of the French language over a large area.

Dr. Nansen is returning immediatly to Christiania, where he will devote himself to the completion of his book, which is half written, and which will probably be published in March. Dr. Nansen took some three hundred photographs on his remarkable journey. The best of them are being reproduced for his work. As soon as his book is out of hand, Dr. Nansen will proceed to the United States, and thence probably to Australia, with the object of giving lectures.

—On the north-west coast of Donegal, Ireland, a new industry has been started and is being carried on with success—the canning of Irish mackerel for the American market.

—Leprosy continues to be a painfully sensational topic, says an English contemporary. A new case has been discovered in Norfolk. As usual, this case was contracted abroad where the poor victim long resided. It is now said that Zululand is afflicted with this terrible malady.

—A law school for women is about to be organised in New York by Miss Emily Kempen, a young Swiss woman, who has been practising law in New York for several years. She was graduated by the University of Zurich, and received the degree of Doctor of Laws, but not being able to practise there she came to New York. The fact that women could practise law in New York State, but that there was no institution at which they could study it, engaged her attention; she has been busy for some time in the preparation for opening such a school, and has met with a great deal of encouragement. Miss Kempen has secured a building where the school will be held. A number of lawyers have proffered their services for a series of lectures, and the course will take three years. Eleven candiates have already applied to be admitted to the course.

—According to official reports received by the Foreign Office in St. Petersburg, the cholera —which broke out in the valleys of the Tigris and Euphrates more than three months ago— is still raging. The number of victims hitherto is estimated at not less than seven thousand. The epidemic is not yet beginning to die out, except in Bagdad and down the Tigris.

—A Royal Proclamation is published further proroguing Parliament until Dec. 20. An Order in Council is also published proroguing the Convocations of Canterbury and York.

—The directors of the proposed London Tower Company, of which Sir Edward Watkin is chairman, have decided to offer 500 guineas and 250 guineas for the best designs for a tower. The prizes will be open to competitors from all countries. Sir F. Bramwell, Mr. Benjamin Baker (the engineer of the Forth Bridge), and Mr. T. A. Walker (the contractor who built the Severn Tunnel and is now making the Manchester Ship Canal), have agreed to act, with several other eminent engineers, as a committee to adjudge the prizes. The tower is to be 1,250 feet high.

—The Native Races and the Liquor Traffic United Committee have forwarded a resolution to Khama, Chief of the Bamangwato, Bechuanaland, expressing sympathy with his noble efforts, successfully carried on for many years, to prevent the introduction of strong drink into his country.

—A Russian engineer has patented an invention for killing animals by means of electricity. An ordinary trap is connected with an electric battery arranged in such a manner that the animal receives an electric shock on seizing the bait. It is stated that this invention will be of great use for killing bears, wolves, and other animals of this kind.

—The total number of deaths registered in Bombay during the week ending Tuesday, 12th November, 1889, was 421, being 51 less than the preceding week and 52 less than the week ending 6th November, 1888; 1 less than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 18; Brahmins 20; Caste Hindus 205; Hindu outcastes, 27; Mussulmans, 119; Parsees, 14; Jews none; Native Christians, 11: Eurasians, 2; Europeans, 2; while the rate of morality per 1,000 of the population was 22·70. There were 82 deaths from remittent fever, being 22 less than than the last week, and 45 less than the corresponding week of last year. There were 3 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 64, 14, and 10 last week, against 79, 20. and 6, respectively, in the corresponding week in the last year. During the week 328 births were reported in the different districts.

—The following is the summary of the Bombay Presidency season reports for the past week:—Wheat in one taluka of Surat, wheat and jowari in one of Broach, and crops generally in a small portion of Hyderabad injured by locusts. Standing crops otherwise good except in two talukas of Sholapore, where they are slightly diseased. Prospects of cotton in Gujarat and Kattywar favourable. Harvesting of early crops and sowing of late crops progressing generally. Fodder sufficient. Agricultural stock good except in two talukas of Kurachee.

—The Judicial Commissioner of the Central Provinces has confirmed the sentence of death passed upon Tantia Bheel.

—The P.&O. Company's s.s. Ganges, with the English mails of the 1st inst., left Aden for Bombay at 3 p.m. on Tuesday.

—The rate of exchange is now 1s. 4⅝d.

NEWS BY TELEGRAPH.

London, November 8th: The Australian Colonies are generally averse to Sir Henry Parkes' proposal to hold a convention for the discussion of the federation scheme, and consider that the present Council suffices for all present needs.—A letter has been sent by the Mansion House Committee, urging masters to accept the lightermen's contention. In the meantime operation of yesterday's manifesto has been postponed for forty-eight hours to await masters' decision, which, it is believed, will be favourable.—Lord Roseberry was re-elected chairman of the London County Council.—A meeting of master bakers was held yesterday, when the committee drafted a manifesto summoning the master bakers of the metropolis to strike on the 16th inst., unless employers agree to the working hours being sixty a week.—The German flag has been hoisted at Port Durnford on the Somali Coast.—The Cretans have decided on an appeal for protection to Russia.—The reported death of the wife of Prince Alexander of Battenburg is contradicted.

Berlin, 8th: Germany has entered a protest against the illegal customs duties and imposts levied by the Niger Company's agents in the Western Soudan; the Niger having been declared a free trade river in the Treaty of Berlin, the French only retaining control of the Upper Niger.

London, 9th: The dispute between the masters and lightermen has been settled, the masters having yielded.—The Shah of Persia has undertaken to construct a road from Meshed to Jarum, the proposed railway projecting thence to Teheran and Enzelli.—News from Crete states that affairs in the Island are gradually quieting down, and that the Christian refugees are returning.

London, 11th: A monster meeting of journeyman bakers was held yesterday afternoon in Hyde Park One thousand of the master bakers have already yielded.

Athens, 11th: A debate took place in the Greek Chambers to-day regarding Crete, when M. Tricoupis the Premier, made a speech in which he inveighed against the atrocities that had been committed there by the Turks. Greece, he said, had tried to cultivate cordial relations with Turkey.

St. Petersburg 11th: Baron Vrewsky, the new Governor-General of Turkestan, will continue the conciliatory policy of his predecessor, General Rosenbachs.

Paris 11th: General Boulanger has issued another Manifesto, in which he says he will continue the struggle until he is victorious.

Paris, 12th: Delegates from Montmartre, together with Boulangist members of the Chamber of Deputies, have presented a protest against the election of M. Joffrin for Montmartre. Paris is quiet, but the police to-day prevented a Boulangist demonstration which was intended to be held in the Place de la Concorde. A placard emanating from the Boulangist Committee has appeared, which recommends the Parisians not to manifest until the validation of M. Joffrin's election for Montmartre, where the votes for General Boulanger have been disallowed.

Sophia, 12th: The address of the Sobranje, in reply to the Speech from the throne, hopes that the Suzerain Power will initiate steps for the recognition of Prince Ferdinand.

London, 12th: Mr. Fleming, C. M. G., Colonial Secretary of the Mauritius, has been transferred to the Colonial Secretaryship of Hongkong.

London, 13th: Sir Sydney Waterlow has presented London with a park of twenty-nine acres at Highgate.

Paris, 13th: One hundred and fifty-eight Boulangists were arrested yesterday, but ninety-eight of them have been released.

London, 14th: Sir Michael Hicks-Beach, in a speech made at Bristol yesterday, said he fervently hoped that a fusion of the Conservatives with the Unionists would be effected before the next elections under the name of the Unionists Party.—The principal master bakers have yielded to the demands of the men.

HALF AN HOUR WITH LIVINGSTONE'S SUCCESSOR IN AFRICA (F. S. ARNOT).

AFRICAN PRIDE OF RANK, HERE AND HEREAFTER.

The African is loth to obey, but fond of imitating. The sum of their own native belief is, that according to the position a man has in this life, so will his place be in the next. Goodness or badness, righteousness or sin, are not in their creeds. If a man dies a slave, he will have a position akin to that when he is dead; if one dies a chief, he remains a chief, and so on. Thus the more a missionary seeks to attain and keep up a position of power and greatness, the more does he confirm those who follow him in retaining their old heathen delusion.

When I tried to explain to King Liwanika of the Barotse that a man's position in this world had nothing whatever to do with his place in the next; that God dealt with the *hearts* of men, and not with their skins; that a poor "matlanka" (lowest slave) might be seated in the palace of God, and a king or chief shut out, be got very excited, forbade me ever to say such a thing again, or ever to teach such things to his people. I told him not to be angry with me; these were not my words, but God's. He did'nt care, I might say so, but he and his fathers knew enough of God, and of dying and all that. "Besides," said he, "we are not all going to die just now; why then speak about it?" It was some time before he again came round to talk quietly of the things which, though he little knows it, concern him so much.

The native's pride of position is consummate, and for a chief or free man to come down to the level of a poor "Matlanka" sinner is *humanly* impossible. "Unto *the poor* the Gospel is preached," and most gladly would I give all my time among the many poor slaves of this country; but meanwhile I am not allowed. "Those are not *people*," they say; "they are our dogs." So it is only by stealth that I get amongst them.

I have great hope that blessing awaits the declaring of the Gospel up this river; but one thing I desire is, that what may be done may be very real and entirely of God. Let us go in for *real* out-and-out *conversions* to God, as among the Thessalonians of old, who received the word "in much affliction," so that God's name may be honoured in this country as it was in Macedonia.

IN TROUBLE WITH WORLDLY GOODS.

Covetousness is the ruling passion of these natives, and it destroys all other natural feelings. Here a man will kill another for his coat. Seeing a defenceless party with, as they think, more of this world's goods than their share, they will try every means to distress, rob, or even kill them, for the sake of their goods. This was one cause of the failure of the L. M. S. Mission, sent to the Zambesi fifteen or twenty years ago at the advice of Livingstone. The things they took with them were many and good, and very tempting in the eyes of the natives; so they tried every means to dispose of the missionaries, and succeeded too well. This is one great cause of the present failure of the Jesuits. One "father" was undoubtedly poisoned for the sake of a waggon-load of goods of which he was in charge, and the party was openly robbed at different places, to the amount of many hundred pounds. Now, as the people think they have obtained all they are likely to get, they are bent on getting the priests out of the country as soon as possible.

I proved this power of avarice over other feelings to a small extent myself. When I first went to the King's town, I had, of course, a few things on hand for buying food, etc. So long as I had even a *little*, I was very much troubled by people coming to me, simply to beg for presents—headmen and their wives; even the King and his wives were not above begging and troubling me in the meanest way for a small present. At last my things were gone, and I had to live as my own boys lived—on porridge and corn; and I could only buy a meal at a time, tearing up my blankets and sheets, selling them for food, and also my spare clothes, etc. Then the begging and pestering ceased; and those who came to my hut did not come to beg and peer into every corner to see if I had anything nice that they could ask of me. Before, when I used to try to get their attention in conversation, every now and then I would be ingeniously interrupted by the one miserable request; but when they found me as poor as themselves, if not much poorer, they came to talk, and perhaps would rather bring me a small present than ask for one, and I could get their ears and attention without distraction. This world's goods may certainly be helpful in furthering the Gospel, and may be sanctified and accepted by God for that work; but they also can be made a terrible hindrance. My plan now is to live as much from hand to mouth as possible, taking up the river only as much goods as will keep me for four of five months, sending down once or twice in the course of a year to Mr. Westbeech's station for fresh supplies, and living on native food, which I hope daily to become more accustomed to.

It was well for the lame man sitting at the door of the Temple that Peter had neither silver nor gold; so surely it is well for these Africans, that he who seeks to bring to them the one priceless treasure should not be burdened with what, in comparison, is trash and tinsel, serving but to blind their eyes to better and heavenly things. Many in South Africa urge the necessity for the missionary's going to the "raw" African tribes in the guise of a great man, with a large retinue of servants and abundance of goods. Then, I have been told, he gets a position in the tribe, and his voice is listened to. But surely this is a fatal mistake, and far from the Divine pattern. In such a case the heathen may easily be brought to believe in the *man* and his goods, and in the hope of improving his social position many make a profession of Christianity, without having seen or known anything of the meek and lowly Jesus.

ANSWERED PRAYER IN AFRICA.

I went on to Shesheke, intending to await Mr. Westbeech's arrival, and remained as guest of Ratau, with whom I had many interesting conversations. A happy incident occurred, which was helpful to the old man. The King had commissioned Ratau to buy for him a very expensive grey-hound, which Ratau had done, taking it with him to Shesheke, and intending to send it on to the King. Here the dog broke loose, and made for the road by which it had come. It would have to pass through a country infested with lions, and worst of all swim the Ungwesi and Zambesi, in both of which crocodiles abound, so that Ratau gave up all hope of ever seeing the dog again, and was much cast down. Shortly before, a horse in his care belonging to the King had been lost, also some goods; and now, if this dog did not turn up, he might as well drown himself. He came into my "skerm" in great distress. I tried to soothe him; but he added, "It was of no use; he would never see the dog again." The thought struck me that this was an opportunity given me to prove the power of the God I had been speaking to him about two nights before. I prayed silently to the Lord about it, and felt confidence in telling Ratau that the dog would come back. "No, no," said he; "No, no;" and soon went away. In about an hour afterwards the dog came back. Some men cutting firewood had met it and turned it back. Poor Ratau could not find words to thank me and express his belief in the reality of my God. The news went all through the town that the teacher's God had sent back the King's dog. The dog must have been caught just about the time I asked the Lord for it. Quite a lively interest sprung up. Ratau to-night said that he wanted me to have a large meeting with all his people in the daytime; they all wanted much to hear. "We listen to you praying and singing at night," said he (when alone I forget that the reed walls of my house are so thin that every word spoken is heard outside), "but we want you to speak to us more during the day."

"THE ANGEL OF THE LORD ENCAMPETH ROUND ABOUT THEM THAT FEAR HIM."

On one occasion, toward evening, going round a sharp bend in the river close to the bank, we came upon two lions that were sporting on a beautiful sandy beach. The male at once shook his shaggy head, lay down with his paws out as a cat does when watching a mouse, and kept his eye upon us. So close was my boat to the beast that I could distinctly see him closing one eye, and opening the other alternately as he lay surveying us. The lioness walked up and down in a restless manner in front of a clump of reeds. The men assured me that she had cubs hidden there. At another point the boat was passing along the side of a steep bank, covered with a network of roots, in the midst of which the paddler in front of me spied a puff-adder coiled up. He immediately lifted his spear from between his toes and threw it at the snake, which instantly uncoiled itself and struck at its assailant, grazing my hat with its fangs. The spear, however, had done its work, pinning the lower part of its body to the ground, and in a short time my men killed it. . .

On another occasion, I had a further narrow escape from a lion. Walking along alone, a horrid growl and rustle of bushes at my very side startled me. I must have been within a few feet of the monster, whose voice was unmistakable. Turning round I walked slowly backward, with my eyes on the spot, and then, when well clear, I went off at a quick walk. I had not a gun with me. On returning to camp I found that two large lions had come up in broad daylight to within sixty yards of the camp. They were shot at, and one, which was wounded, again came fiercely up at night, and would have done mischief had not all been awake, and kept him off with shouting, scattering fire, etc.

ESCAPE FROM LIGHTNING.

The hot weather ended in a tremendous thunder-storm. Going down to the meeting at Maritzburg, I had a narrow escape of my life. Just as we approached the door the lightning was becoming wonderfully vivid, lighting up the black darkness so clearly that one could see everything around, and even the hills in the distance. An electric ball fell just at my feet, the small stones and dust caused by its coming in contact with the ground flying up all round me. The shock passed through my whole body. Several who saw the ball of fire fall said it seemed to come right down where I was standing, and they described the noise when it struck the ground as like the crash of a cannon ball. I was, however, none the worse, and was quite able to take the meeting.

HEAVEN IN THE HEART.

God has not opened up my way so far to leave me now; this I know. He does not so work. "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost"—not earthly comforts, but heavenly and spiritual things. My greedy flesh shrinks from banishment for "a little while" from kith and kin, but there are "better things"

remaining to me. Let my one desire in this life be to posess to the full those "better things" at whatever cost to the "lesser." "Ye shall burn no leaven, *nor any honey*, in any offering of the Lord made by fire." (Lev. ii. 11.) It is ours then to lay aside the honey of this life, and let Him who filleth all things fill us with Himself.

INTERNATIONAL BIBLE STUDY.

FOURTH QUARTER. LESSON VIII.

Sunday, November 24th. 1 *Kings*. iii. 5-15.

SUBJECT :—Solomon's wise choice.

Golden Text.—Wisdom is better than rubies.

David was dead, and Solomon had come to the throne. He was the man chosen of the Lord from among all David's sons to succeed him on the throne of Israel. (Chapter ii. 15). He was crowned king six months before his father died, and was now quite established on the throne of Israel.

Solomon loved the Lord and walked in all the statutes of David his father, and because there was no house yet built unto the Lord, he offered sacrifices in high places, as was then the custom of the people. The chapter from which this week's lesson is taken tells us that Solomon had gone to Gibeon, to sacrifice to the Lord, where he offered a thousand burnt offerings upon the altar. Gibeon was a high hill six miles north of Jerusalem, and was *the* great high place until the temple was built.

While at Gibeon, doubtless just after he had approached the Lord with this monster sacrifice, Solomon had a wonderful dream or vision. In the stillness of the night the Lord spoke to him, and bade him ask what He should give him. Solomon was consciously in the presence of God, his heart was open to the Lord. He said "I am a little child . . . in the midst of a great people. . . . Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."

Solomon's choice was not a selfish one. He was thinking more of the importance of the work to which God had called him, than of his own ease or personal aggrandisement. He realised his helplessness without God, and his need of Divine Wisdom rightly to fulfil his duties as Governor of God's great nation.

And God was *pleased* with Solomon's answer, and because he had asked for wisdom in preference to so many other things, that he might legitimately have requested, the Lord told him that He had given him his desire, so that he would be wiser than any other man before or since, that he had added to him riches and honour, and if he continued to keep the statutes and commands of the Lord, as his father David had done, then his days should be lengthened. The after history of Solomon shows how royally the Lord fulfilled His promises to him. Beginning with his remarkable judgment between the two women who claimed the same child (see verses 16-28) and going on to his skill and organising power in building the temple, and the visit of the queen of Sheba, who said, "the half was not told me; thy wisdom and prosperity exceed the fame which I heard," no earthly king has ever reigned in such wonderful magnificence before or since.

But even Solomon's magnificent kingdom will pale as the moon before the sun, when compared with the coming Kingdom of our Lord Jesus Christ. He who was once slain upon Calvary will come to reign as King, and all who love and serve him here will have a part in the magnificence and glory of that coming.

What the Lord said to Solomon, He says now to all His children. "Ask and it shall be given you." "Ask and ye shall receive." "Open thy mouth wide and I will fill it." Solomon approached the Lord by sacrifice, therefore he was in the right condition to see the vision and receive the blessing. We must also come to Him through the sacrifice of the Lord Jesus Christ. Then He says to everyone of us, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

In the lives of most young Christians there comes a crisis, a point where two ways meet, a place where seeming worldly advantage points one way, and the path of heart-blessing and obedience to God's laws and commandments points another. Then a choice has to be made, and upon that choice hangs the future happiness and usefulness of the one who makes it.

A young woman of a noble spirit, active in Christian work, looked up to as a leader by her fellows, and with an unusual prospect of usefulness before her, *chooses* as her chief friend, one whose intellectual abilities outshines his spirituality, she chooses brain before heart, follows him into the maze of trying to measure Divine things by human reason, loses her faith and her usefulness, and her sun goes down while it is yet day in spiritual darkness and despair. There are many such in these days of agnosticism and modern thought.

A young man in business is asked by his employer to do a little thing that he knows is not right. It is urged that others do it. That if he does not do it somebody else will. Like Solomon, he goes to the Lord for wisdom. He makes his choice, under the guidance of God. He refuses to do evil. He loses his place and temporarily suffers. A period of trial ensues, but the Lord brings him through, like gold tried in the fire, and by this very means fits him for His own service and uses him in a way he had scarcely dared to dream of.

A young couple entering upon life in a small business, find that their predecessor has dabbled in Sunday trading, and their refusal to follow his example loses them much custom. For a time the way is hard, but patience and perseverance and honest trading win the day, and much of the lost custom returns. Endeavouring to live in the spirit of Bonar's hymn "Thy way not mine, O Lord!" They decide to give up this business and enter upon another path in life. Having to dispose of this, they, in consequence of the circumstances above related find it difficult to obtain for the business the price they gave for it. At length a purchaser appears, the bargain is almost concluded, when he lets fall his intention of again developing a Sunday trade, and is surprised and confounded at the abrupt closure of the negotiations which this confession entailed. In the course of a week another purchaser comes forward and the business is finally disposed of for twenty pounds less than the other had offered. Many years have elapsed and those young people can testify to the fact that God honours those who reverence His Sabbaths, and *choose* to walk in the way of His commandments.

HINTS TO S.S. SUPERINTENDENTS.

Begin promptly.

Wait for order if it takes many minutes.

Let nothing drag. Pass quickly from one exercise to another.

Have a written programme of exercises, with hymns selected. Vary the exercises.

Attend to the business early in the session. Have all notices handed in early or not given.

Never allow a teacher to be interrupted during the lesson.

Have a five-minute bell of warning.

Never begin the closing exercises without perfect order.

Narrate some incident that illustrates the lesson.

Never speak without something important to say.

Frequently hold a meeting for prayer and testimony.

Encourage the use of the Bible rather than the lesson-leaf.

Always take the name and address and age of every new scholar.

Ask if he is a Christian.

Try and get him then and there to give his heart to the Lord.

Put him in a class where the teacher will care for him, telllng the class to pray for him.

Have all papers and lesson-helps given out at the very last.

At the close have it understood that you are waiting at the desk for any teacher to bring to you a scholar who wants to be a Christian, or would like to have you pray with him.

Let your every action tend towards the conversion of your scholars.

Pray much for both teachers and scholars.

PRINCE VICTOR AT POONA.

A Poona correspondent writes :—"the Poona folk are in a state of great excitement just now, and Royalty has received a hearty reception at their hands. After the illuminations and decorations of last night, I saw the force of your remark in the last *Guardian* with regard to the false impressions which are being made on the young Prince. Persons, who on previous occasions had frequently passed down "Main Street," were in doubt last night as to their where-abouts, the illuminations having so changed the general aspect of things. An old resident of Poona, when she was told of the great preparations which were going on for the reception of Prince Victor, was heard to say something to this effect, 'Will the people of India be as glad to receive the Great Prince when He comes?' This is a question well worth considering."

TOO MUCH PRAYER.

Bishop Taylor writes: It has been strenuously charged against Withey that "he prays too much." My reply has been, "We have so many who don't pray enough, this excess will help to balance the deficiency on the part of his accusers." We find those who pray most work hardest, and stick to God and His work without faltering.

HELPING TOGETHER BY PRAYER.

"Elias," said his wife, "I'm afraid thoul't wear thyself out with so much praying."

"Come lass," replied Elias, "thou musn't turn a Job's Comforter. I haven't gotten the door open yet and I must go on knocking till it is. I don't like to see the arrows flying so slack from the string that anybody may catch them before they light on the target. I like to see the archer take good aim, to see him draw the bow to its full stretch, to hear the arrow rush straight to the mark. And if I can feather the arrows with my prayers, I must."

"What dost thou mean, Elias, by feathering the arrows?" asked his wife.

"Why, lass, thou know'st that if an arrow is let go without a feather in the shank, it won't fly straight or steady on the wing. The feather makes it bite its way through the air. And I want my prayers, and thine too, to feather the arrows that fly from Mr. Brighter's bow, so they shall go where the God of battles wants them; that is, *straight into the heart.*"—*From "Elias Power of Ease-in-Zion."*

A LITTLE BOY'S LOGIC.

"Harry," I said, "set the door ajar for mamma."

"Yes, ma'am." And the eager little feet rushed across the floor and opened the door wide.

"Why, my dear child," I said, "don't you know what 'ajar' means? It means you should open the door just a little bit."

The boy stopped in the middle of the floor, and gave me an astonished look out of his blue eyes as he said:

"Why, mamma! don't you know the verse: 'There's a gate that stands ajar'? And do you think Jesus would open the Heaven door just a little bit? I tell you 'ajar' means very, very wide open."

THE BEST WAY OF PUTTING IT.

I don't say the heathen are longing for the Gospel, for the great mass of them are not; but Jesus *is longing for the heathen.*—*Miss Florence Barclay.*

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. J. M. Macdonald, Rev. J. A. Harriss. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujerati.

Dhobie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

CHILDREN'S SCRIPTURE UNION.

The usual monthly meeting will be held this evening at the Lodge, Girgaum, at 5 o'clock; all children and young people are welcome.

JOHN M. MACDONALD.
HON. SEC.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.	Rs.	as.
One year, delivered by messenger in Bombay ...	6	0
Ditto with postage to any part of India	7	10
Ditto with postage to Ceylon	7	10
Ditto ditto America or Australasia	9	4
Ditto ditto Great Britain	10	14
Single copies.....	0	2

Subscriptions, advertisements, and all business communications, should be sent to "The Manager, *Bombay Guardian*, Tardeo, Bombay."

Missionary intelligence, reports, books for review, correspondence, and exchanges, should be addressed—"The Editor, *Bombay Guardian*, Tardeo, Bombay."

English Agents:—Messrs. Dyer Brothers, Rose Street Corner, Paternoster Square, London, E. C.

SATURDAY, NOVEMBER 16TH, 1889.

NOTES AND COMMENTS.

"Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith."

The North India Conference of the Methodist Episcopal Church is fixed to meet at Lucknow on Thursday, January 2nd. The Bengal Conference will meet at Calcutta, on Thursday, January 9th, and the South India Conference at Hyderabad, on Thursday, January 30th.

During the recent Conference of the Evangelical Alliance at Cheltenham, attention was given to the iniquitous opium traffic with reference to national morality, and a resolution against its continuance was adopted. From the stand-point of Christian morality, the legalized opium traffic with China is no more to be defended than the action of a man who nearly murders his neighbour for the purpose of robbing him of his money. Christian men and women should lose no opportunity of protesting against it.

A large ball was given at the Duke of Connaught's house at Poona to Prince Albert Victor on Tuesday night. Among the guests who were present, according to the *Bombay Gazette* were the Bishop of Bombay and his chaplain, the Rev. Goldwyer Lewis, together with the Revs. J. Bowen, Horne, and Cane, and "Father" Bridges. The *Gazette's* report does not state what part the clergy took in the proceedings, but we presume the ball was not opened with prayer by the Bishop, and closed with the benediction by his chaplain. Neither the clergy, nor the Duke of Connaught, nor Prince Albert Victor, nor any of the large and gay assemblage, would have considered such an intrusion of religion appropriate. In that is seen the condemnation of the presence of professing ministers of God. A place where it is inappropriate to pray, and proceedings upon which the Divine blessing cannot be asked, are best avoided by the ambassadors of Jesus Christ, as also by all His people. In the pathetic prayer of the Saviour for His disciples, shortly before His crucifixion, He said—"They are not of the world, even as I am not of the world. . . . . As Thou has sent Me into the world, even so have I also sent them into the world." God sent Christ into the world for the Salvation of souls. That was His purpose. That also should be the ever-present purpose of all His followers. But the presence of ministers of religion at a ball is more likely to lead to the damnation of men and women than to their salvation. The Bishop of Bombay and the clergy who were with him at the ball at Poona cannot surely be ignorant of the aftermath of balls, upon which we shall not here lift the veil. Perhaps some Laodicean clergyman may plead in extenuation that Jesus attended a marriage feast at Cana of Galilee; but it requires a wild freak of the imagination to place that innocent feast on the same level with a ball where women in indelicate dresses join in promiscuous dancing with men. No soberminded person can imagine the Lord Jesus Christ lending such an occasion the sanction of His acquiescent attendance. His presence in the company of men like Brigade Surgeon W. Dymock is only conceivable on the ground of its affording an opportunity to warn them of the impending wrath of God unless they repent. We venture to say that the morning following the ball at Poona, Prince Albert Victor felt little disposed to listen to any spiritual advice from the Bishop, even if the latter felt in a mood to give it.

The Lahore Diocesan Conference has been discussing the moral condition of the British army in India. A resolution was adopted which set forth the necessity of regulations on this subject being so framed as to raise the Government above suspicion of protecting or encouraging incontinence; (1) by a more equal treatment of the male and female offender; (2) by continued prohibition of the maintenance of regimental establishments of immoral women; and (3) by protecting the soldier against solicitation.

The above resolution is good so far as it goes. In adopting it, the Conference did not, of course, endorse all the speeches which were made upon the occasion. But the question will not be settled until such radical changes are made in army arrangements as will restore that salutary degree of home life among the troops which existed under the East India Company. An important contribution to the elucidation of this matter will appear in the *Banner of Asia* for December.

Dnyanodaya says—

The women of the Bombay American Marathi Mission held an all-day meeting on Saturday the 9th inst. A few invited friends were present, four of whom were on the programme of speakers. The gathering was unique in this, that out of the nine speakers, all but one, were women of India. The subjects were well treated and the result helpful and of great interest. Pandita Ramabai gave one of her animated talks on her own work; its needs, its difficulties and its hopes. Some of the subjects were the need of the Holy Spirit, Christ our Saviour, Benevolence, Missionary Efforts, Duties of women, &c.

Miss Soondrabai Powar asks for subscriptions to provide Christmas presents for three Native Schools. Contributions should be addressed to Miss Powar, care of Miss Millett, Grant Road, Bombay.

A SON OF ISRAEL FINDS THE MESSIAH.

The hearts of the Lord's people will be interested and cheered to hear of the way in which a Beni-Israelite of mature age, education, and good pösition in Bombay has been constrained to profess his faith in Jesus, the Messiah, of whom Moses and the Prophets did write.

David Haeem Dewakar, a member of the well-known family of Kamadan, was a pleader in the Tanna Collectorate. He is a man of between 35 and 40 years of age.

About six months ago Miss Trott and Miss Campbell, of the I. F. N. S., had a conversation with Mr. Dewakar about his soul and the things of eternity. His wife was one of their Zenana scholars many years ago.

Last Thursday, Nov. 7th, hearing that he was very sick and likely to die, they went to see him again. They asked him if he had peace and he replied, "Yes I have peace." On asking him on what he rested for peace, he said, "Because I believe."

"On whom do you believe?" asked Miss Trott.

"On Jesus, who has redeemed my soul," he replied.

On hearing this his sister who had been sitting by the bed, got up and left him.

"I want you to know that my decision is not a sudden one," he continued, "I will show you my Bible marked all over with notes, which will let you see how I have been brought to believe on Jesus as my Saviour."

On his visitors expressing their thankful surprise that he, a Beni-Israelite, should depend on Jesus for Salvation, he said that he wished to see a Christian minister and to make an open confession of his belief in Christ.

On their next visit he told them of a sort of vision he had had, during the night. He said he saw two companies of people, those on the right hand, who were clothed in white, questioned him to which party he belonged. He said "To ours." They asked, "Which is that?" and he replied "Those that belong to the Son of God."

"What has the Son of God done for you?" queried the white-robed ones.

"He has redeemed me," replied he, "He died and rose again."

His wife and sisters who were present wept and begged him to stop, and not take the name of Jesus any more. In spite of their protests he repeatedly reiterated his desire to make a declaration of his faith to a Christian minister.

The next time Miss Trott called she was accompanied by a minister, but the relatives of the sick man would not admit them, saying he was sleeping.

On Tuesday, Nov. 12th, Rev. A. W. Prautch went with her, as the sick man still desired the interview, though his relatives did all they could to frustrate it. He was very pleased to see Mr. Prautch come in, and at once said:

"I am glad you came. I want a minister of the Gospel to tell all my brethren that I am a Christian. My soul is saved, and I want you to tell all people."

Mr. Prautch had a long talk with him about testifying of Christ before his Jewish friends. He said all he feared was to make it harder for his wife when he was gone. For himself he had no concern. He was reminded that God was the husband of the widow. He smiled and nodded assent.

Mr. Prautch asked him whether he would like to take a definite stand, and identify himself with the Church of Christ by baptism. He shook his head and said: "My baptism must be of the Spirit."

This conversation was not carried on without interruption from the fifteen to twenty people of his kindred and friends who had gathered in the room. While Mr. Prautch was reading selected passages from the New Testament to the sick man at his own request, he was continually interrupted by the wife and sisters, who kept saying, "Don't talk about Jesus, read the Old Testament."

Miss Trott told them that the sick man was already believing in Jesus, and that it gave him peace to hear about the things he delighted in.

Before his visitors left, he said again to Mr. Prautch, "There is only one burden on my soul, and that is to make a public testimony of my faith in Jesus. It will be impossible for you to call to see me again (meaning that access would be denied him), but if I send for you, be sure and come. Be sure and deliver to my fellows the message I have entrusted you with.

It is believed that the Spirit of the Lord has been working upon the heart of this son of Israel for some time. About nine months ago he sent his peon, a Mahommedan, to a missionary of the C. M. S. for counsel. The man has since been baptised and is a satisfactory convert.

OUR PRAYER-ANSWERING GOD.

A PERSONAL EXPERIENCE. BY THE LATE ASA MAHAN.

We should ever bear in mind that whenever, and wherever, we "limit the Holy One," we ourselves shut out from ourselves the infinite good that would otherwise come to us. As long as "believers" will not believe God's Word, and trust His Grace, to the full extent of their revealed privileges, and do not heed the command, "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God," they will be "a feeble folk," and resemble, in their heavenward march, a long funeral procession, rather than a triumphant sacramental host "fair as the moon, clear as the sun, and terrible as an army with banners."

Did our Saviour mean no more than is implied in the now common idea of the sphere and efficacy of prayer, when He put forth such utterances as the following: "Ask, and ye shall receive;" "Ask, and ye shall receive, that your joy may be full;" "Whatsoever ye shall ask the Father in My name, He will give it you;" and "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them"? Whether you believe and receive the royal benefits or not, reader, it will still remain true, that "the effectual fervent prayer of a righteous man availeth much," and others will ask and receive to their fulness of joy, while your soul will remain, you not believing, "like the heath in the desert."

I will now give a single example of answers to special prayer, relative to external interpositions and deliverances whilst prosecuting the work of God. To establish and sustain the *Banner of Holiness*, of which I was appointed editor, one thousand pounds were pledged by different individuals. By imprudent outlays on the part of one in a responsible position, this sum was exhausted before the close of the first year, and a meeting was appointed to wind up the concern and stop the paper. Other events happened about this time that led me to regard the possibility of the collapse of the paper as threatening great injury to the cause of truth. Without uttering a syllable to any individual, not even to my wife, I took the case to the throne of grace, and laid out under the eye of my God the evils which I saw to be impending. I seemed to be drawn into the open presence of the Lord, and to be speaking to Him face to face. In the depths of my soul, as uttered directly by the Holy One, these words were distinctly heard by the ear of faith: "I will hear you in all that you have to say to Me on that subject." I left my closet with the most perfect and peaceful inward assurance that deliverance would come, though I had not the remotest apprehension from whence.

Immediately after this I received a letter from a gentleman requesting me to give him an explanation of several passages of Scripture, which he designated. At that very time, also, a number of the (N. Y.) *Independent* came into my hand, containing a statement of the number of missionary stations established, and missionaries sent out by all Christian nations. The thought at once was suggested to my mind of the great good which might result through a publication of the character of the *Banner of Holiness* being gratuitously and regularly sent to all English-speaking missionaries.

I sat down and spent a full day in writing out the expositions requested by my correspondent. Having completed that document, I then wrote a special letter, in which I spread before my friend the plan above suggested, requesting him to pray over the subject, and take counsel with friends upon the same, asking him to let me know his opinion at his earliest convenience.

These documents were sent off in an envelope on the Thursday preceding the Monday when the concerns of the *Banner* were to be finally wound up. On Saturday morning I received a reply, in which my friend stated that he was about to leave England to spend a season in America; that for some weeks previous he had been making it a subject of special inquiry and prayer, what he could do, before leaving, to advance the cause that lay so near our hearts; that my letter had furnished the answer he had been seeking, and that I might draw upon him for a thousand pounds to establish the publication I had suggested. Thus was originated *Divine Life*.

POONA MISSIONARY CONFERENCE.

The Poona Missionary Conference took place on Monday last at the residence of Rev. J. Henderson, of St. Andrew's Church. An interesting account was given of the work of the Free Church Mission at Poona, in its three departments, Evangelistic, Industrial, and Educational. Discussion followed on the value of industrial training for the Natives of India. Some interesting incidents of Zenana work were afterwards given by Miss Bernard, Mrs. Sorabji and others. In the course of conversation it was estimated that there were probably about five hundred Native Christians in connection with the various missions at Poona.

A FRIENDLY WARNING TO THE VICEROY.

FROM THE CALCUTTA "STATESMAN" (WEEKLY EDITION) OF NOV. 9TH.

An awakening awaits his Excellency the Viceroy in connection with the Cantonment Act, XIII of 1889, from which it will be impossible to extract much satisfaction, and which it will not be any the pleasanter to bear because, of the two high officials who might have shared the burden, one, Sir Frederick Roberts will have found shelter in the Dublin command, and the other, General Chesney, will have nestled in the India Office. It has long been suspected that in some of the larger cantonments in India, though a pretence of suppressing the rescinded C. D. Acts has been solemnly made, the machinery of the Acts has been kept in quiet and defiant operation. One rather gross case of this kind formed the subject of a complaint embodied in the memorial of the Free Church of Scotland to Lord Cross. Another authenticated case was reported from Bombay, and a third from Burmah. A semi-religious journal* now publishes a number of facts connected with the cantonments in Lucknow, which show that the C. D. Acts have never been suspended there at all. The old enclosure was destroyed indeed, but a new *serai* was forthwith prepared in a different situation, and under the pretence of a voluntary lock hospital, compulsory examination and segregation, enforced by fines, are declared, with circumstantial details which can neither have been invented nor dreamed out, to be in full swing. In fact details of a description are given which would involve the publisher in the most serious consequences if they were not correctly reported; but as the whole process of the discovery is given in detail, with the names of the local residents, civil and military, and the very cantonment servant who assisted in it, as well as the names of the medical officers in charge of the business, it seems only too probable that this Lucknow revelation adds one to the number of authenticated cases of surreptitious defiance of the House of Commons, as well as of the Secretary of State and the Government of India.

The real significance of these disclosures is startling. In a recent reference to the subject in these columns Lord Lansdowne was reminded of earlier revelations and warned of future additions to their number and their real meaning for himself. A great pretence has been made in official reports of having completely suppressed the machinery of the C. D. Acts; and the lock hospitals known to be maintained in some places have been declared to be wholly voluntary. Disease meanwhile is said to have increased in an alarming manner, but instead of attributing this spread of the disease, if it is real, to the secret maintenance of the delusive "protection" measures, which have everywhere, as we have before shown, promoted disease, this increase has gravely been attributed to the suppression of the very measures which have been secretly kept up, and their restoration has been publicly demanded as an imperative necessity for the health of the British soldier. If the facts are as gravely stated in detail, the revelation they afford—we cannot even yet agree in thinking them a proof of the wholesale demoralisation of British officers, but of the lengths to which men with perverted instincts will go in doing what they obstinately imagine to be right and necessary—may open the Viceroy's eyes before it is too late, if it is not too late for his lordship already. We have repeatedly challenged a production of the whole of the figures in the possession of the Military department ever since the new agitation began. As we pointed out in September 1887, when using Dr. Barclay's figures as a basis of enquiry, the cantonment of Lucknow showed an increase from 317·8 for the decade from 1875 to 1884, to 381·8 for the year 1885, the year of special effort, when the Acts were worked under high pressure, and everything was done to suppress disease. What are the figures for 1886, 1887 and 1888, and why are they not published? We are able to think of no possible explanation of these extraordinary disclosures, which will not make Lord Lansdowne wish very heartily that he had paid a little more attention to the statements and warnings that have been put forward from time to time on the subject in the public press.

* The *Banner of Asia*.

A CALL FOR MISSIONARY VOLUNTEERS.

Wallace J. Gladwin, writing in *Faith's Record* (Chicago) says—"How many Christians in America, realize this great fact, that *India has two hundred million more souls than the United States?* Think of this too, that, here you have probably 70,000 evangelical ministers, while India has only several hundred.

"There is not only a great and most urgent need of workers, but there are openings available to devoted men and women. Those who have the true pioneer spirit, and will gladly lead lives of self-denial, for Christ's sake, will find plenty to do among the perishing millions of India. Mission work is being 'simplified' in some respects. Most of the old societies are calling for devoted and successful 'lay workers,' to go into foreign fields. Besides this, there are openings for independent, or self-supporting laborers. We need City Missionaries, Rescue Workers, Colporter-Evangelists, Medical Missionaries, Evangelists for Natives, etc. There are many Europeans and English-speaking natives, so that there is plenty of work to do, in your own tongue, while you study a vernacular of India.

"Why are so few workers going out? Do not tell me that God is not calling for laborers! Surely, He calls, but many of His people are 'dull of hearing.' I praise God for all His dear workers in Home Mission fields. May they double in numbers and in spiritual power. But the command, 'Go ye into *all the world*,' will not be met, if you increase your seventy thousand home ministers to seven hundred thousand, and still keep them at home. Oh, what great resources you have here, in America! What a wealth of talent, of brains, of heart, of testifying tongues—in the Church of Christ. What hosts of converted men and women, and many thousands of them claim to be wholly consecrated to God, to be spiritual, walking close to Jesus, cleansed by His precious blood. Why do not ten times as many offer themselves to Foreign Mission work?"

Mr. Gladwin offers to correspond with persons who feel moved towards missionary work is Asia, and give them every information in his power.

Every Christian carries a despatch from God to the world. Let him ride swiftly to deliver it. The army is to advance, and the enemy is coming. Go out and fulfil your mission.

THE TWENTY-FIFTH ANNUAL CHRISTIAN SABHA AT AHMEDNAGAR.

(FROM A CORRESPONDENT.)

II.

The chief subject on Friday forenoon was "How to turn men to God."

In the work of turning men to God what is the part of the Holy Spirit, and how does He do His work? What is the part of the Christian, and how is he to co-operate with the Spirit? Rev. Baba Padmanji, who was a visitor for the occasion, on being called upon to address the meeting, said that God the Father, God the Son, and God the Spirit, have distinct functions to perform. The part of the Spirit is to convince of sin. He knows the need and the state of each sinner exactly, and deals with them accordingly. The sinner under the illumination of the Holy Spirit, becomes conscious of the sinfulness of sin, and becomes restless. The Spirit then guides him to Jesus. The Holy Spirit works through sanctified believers. Believers should cherish an intense longing for a fellowship with the Holy Spirit. It is incumbent upon each believing worker to be clean both inside and outside, to be largely and acceptably used in turning men to God.

In the work of turning men to God, the importance of knowing the laws of the mind: the necessity of giving much definite information about Christ, especially about the living Christ: the necessity of teaching everyone in the way suited to his mental and spiritual condition, was the division of the subject spoken to by the Rev. J. E. Abbott. In the course of his address, he asked the question, Why are there now-a-days, only a few cases of conversion? He felt constrained to admit that inquirers are not now faithfully attended to, their difficulties and perplexities are not satisfactorily solved for them. When a patient goes to a physician for treatment he thoroughly diagnosis his case, and then gives the medicine, and the cure with God's blessing is certain. In the same way we should be thorough in our dealings with a sin-sick soul. He said that every Christian believer is a worker, and as such both he and she should preach Christ. Place Christ, especially the living Christ, prominently before all. Towards the close of Mr. Abbott's soul-stiring address someone was heard to exclaim, "Amen!"

After giving instruction to any one, the importance of following it up by frequent intercourse with them, and of bringing him into connection with Christ and with Christians, was the topic treated by the Rev. C. Harding. He thought it essential to success not to let an inquirer alone after once having spoken to him. Follow him up and if possible take him into the fields and upon mountain tops, or in some quiet corner, and pray with him. He said the secret of the success of the late Rev. Vishnu Bhasker, was under God's blessing due to such a course. He used to take inquirers upon the mountains and there plead with God on behalf of them. Happily there was one present whom Mr. Vishnupunt used to take with him alone on the top of mountains and pray with him and for him, before he became a Christian, and Mr. Harding called on him to corroborate his statement. He further thought it very necessary to make special efforts to reach the upper classes and to solve their difficulties according to their mental, spiritual, and social conditions.

After one has been baptised, efforts should be made to teach him more, and to promote his spiritual growth. As the missionaries have done to us so must we endeavour to do for others in making known the Gospel. He dwelt upon the importance of furthering and deepening the work of God in Lullutpoor, a new station opened under the auspices of the mission. Upon this proposition, Rev. Balwantrao said that even herbs and plants are carefully looked after, and are watered from time to time. Even so we should watch over and look after the spiritual growth of our new converts. We should set them good examples by refraining ourselves from the theatres, and

other questionable places, have family worship, and attend to the means of grace. Mr. Bhickaji, speaking upon the same subject, urged the importance of placing good Christian literature within their reach, and exhorted the pastors to preach plain Gospel addresses, and in short to deal with the young converts as with little children.

AFTERNOON SESSION AT 3 O'CLOCK.

On behalf of the Christian Endeavour Society, Rev. J. E. Abbott addressed the meeting and he was listened to throughout with unabated interest.

A paper on the duties of Indian Christian women, for women, for children, for the Church and for their own families, was assigned to Mrs. Trimbuck. In her introductory remarks Mrs. Trimbuck commenced by saying that there was not the remotest ground to suppose that women are unsuited for work in the Lord's vineyard, where voluntary workers are few and far between. In support of her statement she said that the Bible is replete with names of women, who did faithful service toward the promotion of the cause of Christianity in its infantile stage. The God who had in the past blessed and honoured the labours of Ruth, Esther, Deborah, Dorcas, Mary, Martha, and Priscilla and Lydia is, thank God, the same yesterday, to-day, and for ever. Speaking under the head of women's duty for women, she said that, like Mary Magdalene, we should, fearless of consequences, strive to preach the risen Christ. In the doing of which, if necessary we should, like Ruth, forsake all that is near and dear to us, and cheerfully engage in the good work regardless of all personal considerations. Speaking under the head of women's duty for children, Mrs. Trimbuck said that they should train them well in the early morning of their lives, and like Hannah, dedicate their children to God's service. Under the head of women's duty for the Church, she said that Christian women should like Priscilla and Lydia, cultivate the grace of contributing towards the necessities of the saints, and like Dorcas, furnish clothing to the poor of the Church. Speaking on the duties of women towards their families Mrs. Trimbuck dwelt on the benefits arising from following in the footsteps of the virtuous woman in the Book of Proverbs.

In one part of the address, Mrs. Trimbuck said that whenever any discussion arises about the doings of women, comparisons are always made between Indian women and the women of Europe and America, all such comparisons show the superiority of the foreign women. She pointed out that this superiority is not due to any special natural gifts but to Christianity. History reveals the condition of the present civilized countries prior to the introduction of Christianity into those lands. She exhorted the women to form associations and organize some work, small though it may be at the beginning. By gradual steps and with God's blessing, spread out their influences all around. Our God is no respector of persons. He will most assuredly do for us, and through us, and by us, what He has done for, and through, and by, others. Do not be discouraged if our number be small. The promise is "where two or three are gathered in my name there am I in the midst of them."

Mr. Lee and others treated the subject—Our churches should take greater thought and care for children in their arrangements for worship.

Dr. Fairbank took up the subject of Preparation for the Lord's Supper.

SATURDAY FORENOON.

Mr. Gaikawad spoke on the importance of the teacher's work in establishing the Kingdom of God.

The need of faithful, wise and devoted workers in establishing the Kingdom of God, formed the text of an address by Mr. Cassi Ramji. He spoke of the wisdom displayed by Nathan, in speaking to David of his sin against Uriah the Hittite. He thought it was necessary to adopt such a course, sometimes, in speaking to those in authority.

The necessity of every Christian man, woman, and child giving regularly and according to his and her ability for the support of the Church. Upon this subject Mr. B. Bawanba said that about 58 years ago there were not such gatherings. But now through the kindness of the missionaries we are permitted to enjoy these and a great many other blessings to which we, as the low caste people, were once entire strangers. One thing more which he said the missionaries should do, is to make them independent. Not tie them down as the servants of the Missions, but independent and voluntary workers co-operating with the missionaries in establishing the Kingdom of God.

Gifts and offerings. It was unspeakably gratifying to witness so many of God's children young and old, men and women, rich and poor bring in their mites. The farming class brought as offerings the first productions of their ground; the artisan produced the samples of his handiwork; some gave money, others the savings of their rice and dahl; thus everybody brought offerings of some kind or other according to their several circumstances. Even some Hindus were seen to bring in their substance as offerings to the Christians' God. One Hindu farmer brought as his offering some Bajri grain, the first produce of his ground On the whole the proceedings of the Nagar Sabha were calculated to do much good to Christian visitors. The marked improvement made by the Christians in the mastery of the language, in their general appearance, and the able manner in which they treated the deep subjects given to them, reflects great credit upon the missionaries who have spiritual charge over them, and to the men themselves in particular. Of the gifts and offerings about one hundred and fifty rupees were realized.

On Sunday the 27th there was a united communion service, when the Rev Baba Padmanji, preached from the text, "I am the Bread of life." About six hundred adults partook of the Lord's Supper. On Monday the several visitors left for their various stations.

THE MUSIC OF TRUE LIVES.

In the year 1641 the well-known John Evelyn visited Amsterdam, and went up into the tower of St. Nicholas' Church to note the playing of the marvellous chimes. He found a man away below the bells, with a sort of wooden gloves on his hands, pounding away on a key-board. The nearness of the bells, the clanging of the keys when struck by the wooden gloves, the clatter of the wires, made it impossible to hear the music. Yet there floated out over the sea and over the city the most exquisite music. Many men paused in their work and listened to the chiming and were glad. And it may be that in your watch-towers, where you are wearily pouring the music out of your life into the empty lives of the lowly, that the rattling of the keys and the heavy hammers, the twanging of the wires, the very nearness of the work, may all conspire to prevent your catching even one strain of the music you are creating; but far out over the populous city, full of weary souls, and far out on the eternal sea, the rare melody of your work blends with the songs of angels, and is ringing through the corridors of the skies. It may gladden some burdened souls here, and harmonize with the rapturous music of heaven.—*Times of Refreshing*.

ILLUSTRATED MARATHI AND GUJERATHI ALMANACKS.

The Bombay Book and Tract Society have just issued their Gujerathi and Marathi Almanacks for 1890. They are attractively got up with pink and blue covers, and should command a ready sale at one anna each. They contain an abundance of reading matter and plenty of pictures; and will doubtless be kept and valued in many homes where a tract would be disregarded. We commend this method of seed-sowing.

Correspondence.

THE MINISTRY OF SUFFERING, AND PERSONAL HOLINESS.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—What a mystery is the ministry of suffering. I have been a believer for nearly 30 years and while believing in personal holiness to a certain extent, I always entertained the notion, that the love of sin in some small degree would remain in the believer until life's latest moment. From the reading of God's Word and the testimony of believers however, I began to believe from about a year ago, that the Lord intended that His children should be free from all conscious sin. Desiring to have such an experience I had been waiting on the Lord for many months for complete sanctification, and repeatedly added, "If nothing but suffering will accomplish such an end, then send suffering." About two months ago, the hand of sickness was suddenly laid upon me and there was a voice in my heart, "Your prayer has been answered."

The startling suddenness of the illness made me wince and I was half sorry for having expressed my willingness to be purged by fire. Weary days and weary nights have passed over me, nevertheless I begin to realize that it is good for me that I have been afflicted. The Divine Husbandman is pruning the tree of His own planting and I now see that every sin however strongly entrenched in the heart can be uprooted by the Grace of God. I am in the crucible still and only ask to be taken out of it, when the refining of the heart has been accomplished. "No affliction for the present is joyous but grievous, nevertheless it worketh the peaceable fruits of righteousness unto them that are exercised thereby." I ask that the Lord's children may pray for me.

Your Bro.,
R. A. B.

Secunderabad, 7, 11, 89.

REJOICING OVER SOULS SAVED.

To the Editor of the "Bombay Guardian."

Dear Brother,—You expressed a wish, in one of your numbers, that any interesting events in the work of Salvation might be reported to you. I offer the following little account of our dear Lord's working that His people may join in the Hallelujah songs.

One of my sons,—the one who accompanied me to Bombay,—went to stay at a small place of ours 40 miles distant from my present abode. This son has been afflicted with weakness in his eyes, caused by excessive study when at school, and thus prevented from reading to prepare for Mission work which he desired; but manual labor is beneficial to him. So he went to work at the above mentioned place. His practice there, as it is ours here, is to give our work people when they come in the morning some words of Holy Scripture to repeat, with a short call to them to believe in Jesus.

My constant prayer for this dear son while so suffering from his eyes, was that God would carry on a work of power within him and make him fit for whatever work the Lord had for him to do, and while waiting for the answer to prayer I received only a week ago letters from him which have filled my soul with praise. I can best tell you by giving short extracts from his letters.

"Hallelujah! Praise the Lord God of hosts, TWENTY souls SAVED THOROUGHLY last night. The blessed Lord sent me to speak at the prayer meeting. The Holy Spirit taught me to speak from Mat. xxiv. 3-14. While Jesus was illustrating the fulfilment of His own holy words I felt far more than ever I have before, that the end is near at hand. Thus the Holy Spirit led me on from victory to victory. At the close of the meeting many were in tears, we then asked each one who was then and there convicted of sin and who now wished for Salvation, to have silent prayer with his or her newly found Saviour, and when beyond any doubt they felt sure that they were saved to arise off their knees and retire to the small room. Oh! what a glorious sight it was to see twenty to twenty-four Christians, who had been up till then (myself included) more or less nominal Christians, pray to God to save them THOROUGHLY. Silent prayers were turned into,—in some cases,—ejaculatory ones, mingled with sobs for past sins. Then Hallellujah! Hallelujah! nineteen souls gave, one by one, their testimonies, saying that they then only were saved *without any* doubt and six others said, myself included, we were now filled more and more with God's Holy Spirit who was now moving us out for more work for Him who has done *so much* for us. Another hour and a quarter concluded

the spiritual programme, which latter part was taken up by individual talking, words of exhortation, and exclamations of Hallelujahs, and Amens, to God the Father, Son and Holy Spirit.

"We are to have (Deo Volente) daily prayer meetings, until Wednesday next. Oh! for more souls! Dear Father, after Wednesday the 30th, you must make other arrangements for, dear father, I must be off then to some other ACTIVE field of work, WHEREVER, and HOWEVER the Lord leads me; and in what manner Jesus Christ will take me."

I omit what follows in his letter of a personal nature, only saying that it expresses this, my dear son's, thorough consecration of himself and all to Jesus Christ and his burning desire to go ANYWHERE for Him. He adds "As to my 'poor eyes' they are not mine, but as I tell God they are now His and He will look after them."

And to my astonishment, and praise to God, this dear son, who has been prevented from writing more than a few words by pain coming on in his eyes, now has written page after page on note paper of hearty, holy joy in the work of our dear Lord, and of prayerful longings for saving more souls adding "P. S. eyes not aching at all." I write this for the glory of God, and as a loving call to fellow believers to praise Him as the *answerer of prayer, doing far more than we ask.* Another packet came from my son, telling of more souls saved every day at the prayer meetings until more than ONE HUNDRED testified to being saved, and that my son is now, soul and body united to the *Salvation Army.*

Your's in Jesus for victory.
JOHN COX.

Olivers, Nagercoil,
Nov. 6th, 1889.
P. S. More to follow.

HORSES REPLACED BY ELECTRICITY

The rapid extension of tramways in England has resulted in two evils, says the *Christian Leader.* The long hours in which the men have worked have aroused the indignation of many. The heavy strain on the horses, especially caused by the fresh start after stoppages, is wearing them out in four years. In Paris such stoppages are only allowed at fixed intervals; but even this only lessens the strain. The pressure on men and animals verges on cruelty, and humane feelings will be gratified to hear that it is likely to be removed by the use of electrical motive power. A recent experiment shows that a tram can be run at twelve miles an hour and brought up in one second. The adoption of this system will release 5,000 horses in London alone. By the substitution, less stabling will be required and the cost of maintenance will be lessened so as to save the company £28,000 a year. Out of this sum it will be possible to pay the men better and reduce the exorbitant demands on their time. Thus labour-saving machines save life and make it more worth living. Though for the moment there may be a painful displacement of labour among stablemen, many of them should find an opening in the increased demand for conductors. An electric car on the new principle was tried on the Bristol-road tramway route at Birmingham, on October 20th, with entire success.

A CURIOUS DISCOVERY.

A curious discovery connected with the recent disastrous fire at Spokane, Wyoming Territory, is reported by a local paper. A safe becoming cracked by the intense heat, the books inside were charred and baked to a blackened crisp though they remained intact. Not a figure could be read. One of the book-keepers, while turning over the leaves, noticed that where his finger, which was wet, touched the page, the figures became legible. He procured a paint brush, dipped it in water and dampened the whole page and was gratified to see all the figures dimly outlined. Two book-keepers then went to work, and by wetting the pages and carefully turning the leaves succeeded in a few days in transferring all the accounts to a new set of books.

Every Christian carries a despatch from God to the world. Let him ride swiftly to deliver it. The army is to advance, and the enemy is coming. Go out and fulfil your mission.

PASSENGERS ARRIVED.

Per P. & O. Extra Str. *Oceana*, Nov. 9th:

From London—Pripce Albert Victor Rev R R Winter Mr E Solano Miss A Tidswell Mr Jas Moore Mrs E A Lee Mr W H Moreland Mrs Phillimone, child and infant Col C H B Marshall Mrs Nicholson, child and infant Mr J C Lyle Mr and Mrs McEwan and 2 infants Mr and Mrs Hammick and child Dr and Mrs Griffiths Lord and Lady Claud Hamilton Mr John Finlay Mr A Grant Mr L H Saunders Mr Casson Miss Greenwood Mr C W White Miss Pearson Mr and Mrs Ingram, 5 children 2 infants Mr J Harris Mrs Penkrys Evans Lord Eglington Miss Davis Mrs G W Hodge Miss Dalmedge Mr and Mrs E P Smith and child Mr C T Richardson Mrs Bellings Mrs Moncrieffe, child and infant Mr W R G Moir Dr Temperley Grey Mrs Lindsay Neill Mrs J R Neill Mrs McDonald and infant Mrs H M Willlams and child Miss Porteous Mr and Mrs Aikman and infant Mr J N Beach Miss Adela C Crommelin Mr J H Hannah Miss Roberts Miss Sharpe Mr J H Middleton Mr G N F Hutchinson Mr Darcy Hutton Mrs and Miss Hutton Mr E P Raikes Mr and Mrs Campbell Rogers and 2 children Mrs Taplin and child Mrs Goulding and 3 infants Mrs Etrange Mr B B Nichol Mrs McAllister Mr W Gregory Mrs and Miss C Bardon, Mrs Erskine Miss Purvis Mr J C Rogers Mr Chitty Mr Claridge Mr L G Forshaw Mr Jas Thompson Miss Hunghes Mrs Read Mrs and Miss Riddell Mr A O'Loughlin Mr R Cooper Mr Hepworth Miss Belcher Mr Bagshawe Mrs Waller, child and infant Justice Trevelyan Miss Serena and sister Col and Mrs Crosthwaite Mrs Sidney Smith Mr S A Pearce Mr W J Inkster Mr H G Stanley Mr Paddock Mrs A E Smith Mrs W S Haig Mr T H Davies and son Mr T H Hewitt Mr F Evans Mr and Mrs Jas Hill Mr J R Armitage Mr McBrayne Mr A Barns General Truell Mr Rossiter Mr J Lumsden Miss Lumsden Mr W Blair Rev E J Warlow Mrs Warlow Mr Condon Mr Delecluse and Mrs O'Kineally's infant.

From Gibraltar—Mr T G Navarro D Andrade and Mr Jose de Norhona.

From Marseilles—Rev C B Newton Mr W Fuchs Maj Collingwood Hon Justice O'Keneally Mr and Miss Bartlett Mr D Fuchs Mr E H Hudson Mrs Bliss and infant Mrs Wace and infant Hon A Wilson Justice McPherson Mr Keith Mr C Andreae Mr S Gowan Mr C Sharpe Mr Koebel Mr E P Chapman Mrs R H Baker maid and infant General McQueen Mr Gaski Capt C H Morris Miss Morris Mr T Harpeles Mr H W Phillips Mr and Mrs H W Reynolds Mr and Mrs W M Grant and infant Mr W L Alexander Miss Mason Mr and Mrs Windover Mr W Clarke Mr A Yule Mrs West Mr A D Campbell Capt Hon A Greville Mrs Greville Sir C Petheram Mr Dempster Mr Dickson Hon J R Richey Col Laughton Mr L P Pugh Mr Pugh, Jun. Mr Clayton Glyn Dr Peterson Mr and Mrs W Carlile Miss Caldwell Mrs V A Smith Mr Neill Mr G A G Shawe Mr H C Dady Mr R Allen Surg-Maj Macrae Mr Sett Mr and Mrs Tweedie Mr R S Glover Mr Sallinger Mr H H Burne Mr and Mrs J W Duthey Mr Trevethick Miss McGregor Mr Howland Mr W Hill Col Skene Mr Haiman Mrs and Miss Henvey Mr Savage Sisters Laura and Louisa Mr A Wilson Mr Mitchell Innes Mr G S Browne Mr Waller Mr Seyed Ali Khan Mr Gahagan Miss Pinninger Sir H and Lady Morland Capt Harvey Genl Sir E Bradford Mr C Nicona Mr Caton Woodville Col Chubley Mr Victor Hapernik Rev H Fisher Miss Given Miss Downes Miss Dunlop Miss Donaldson Mr Seymer Mrs Claude White Hon Greville Vernon, M P Mrs Vernon Mr H A Martyn Mr and Mrs Chisholm Col Stephenson, wife and child Mr A Bowen Mr G A Adams Mr Percival Mr Benohr Mr Evelyn Scott and the three Misses Scott.

From Port Said—Mr Galloway.
From Ismailia—Mr R Knight and Capt Halford.
From Suez—Mr T Freeman.

Per P. and O. Str. *Siam*, Nov. 11th:

From Naples—Rev J Barton and Mr and Mrs W Smith.
From Venice—Mr Justice Scott and Major Elliott.
From Brindisi—Mr Joscelyn Mr W Kemble Mr and Mrs H F D Pennington Mr J A Shepherd Surg-Maj H D Cook Mr R H Shipley and Mr and Miss S W Simpson.

PASSENGERS SAILED.

Per P. and O. Str. *Peshawar*, Nov. 15th:

For London—Mrs Durand and infant Mr Nicholson Mrs P Harrison and infant Miss Harrison Miss Lizzie Harrison Miss Emily Harrison Miss Ada Harrison Mr J C Molony Mr H Scott Smith Mrs Duckworth Mrs Horsman, child and infant Miss Abbott Mrs Holt Earl of Eglinton Mr and Mrs Hudson and Mr J Whyte.

For Ismailia—Mr W Ludowice.

For Brindisi—Mrs Ponsonby Mr W Pigott Mr A Ludowice Lieut J J. Jones Parry Mr and Mrs D Hindley Mr C R Hawkins Mr W Brown Mr J Richards and Colonel Gurdon.

For Port Said—Mr L J Auria.

For Aden—H R H the Duke of Connaught Colonel Cavaye Colonel Jopp Colonel Greig Colonel Merriman Brig-Genl C P Knowles Captain Fergusson and Lieut H D Merewether.

Domestic Occurrence.

BIRTH.

TANNER—Nov. 13th, at Mazagon, the wife of T. J. Tanner, P. W. D. (Railway) of a daughter.

Advertisements.

The charge for inserting a domestic occurrence is eight annas, which may be remitted in stamps.

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CONTENTS:

Luchminia, an Indian girl, becomes a Christian.

Conspiracy of Luchminia's mother and a profligate man named Radakissen to force Luchminia back into a life of infamy.

Successful application of the conspirators to Mr. C. C. Quinn, an English magistrate at Patna. He gives an illegal decision which hands Luchminia over to a life of lust.

Exciting scene in Court. Luchminia resists being carried away by the profligate Radakissen, and her immoral mother. She is overpowered. Mr. Quinn refuses to delay his fell sentence while an appeal is made to a higher Court.

Lord Dufferin, the Viceroy, is appealed to by telegraph to intervene, and prevent the execution of the cruel and illegal sentence. No result.

Lord Lansdowne, the incoming Viceroy, is appealed to. He refers the subject to the Bengal Government.

Appearance of the case in Parliament.

Publication of a letter from Miss Abraham, of Patna, to whose house Luchminia fled for refuge, before her condemnation by Mr. Quinn.

The Bengal Government decide to leave Luchminia to Perish.

Suggested Appeal to the Queen.

Application to the High Court at Calcutta on behalf of Luchminia. Extraordinary conduct of the Judges. Luchminia insulted from the Bench.

Luchminia's mother and uncle confess to perjury.

How Mr. Quinn shut out evidence.

The claim of a moral assassin to be a saint.

The non-official press on the case.

SUPPLEMENT.

"There is a God in heaven that revealeth secrets." Copies of the affidavits of Luchminia's mother and uncle, confessing to perjury against her.

"Ye have prepared lying and corrupt words." The disgraceful dispatch of the Government of India to the Secretary of State for India dissected and answered.

The Viceroy and his Council.

Public condemnation of the Viceroy's Council.

The affidavits of the perjured witnesses in the House of Commons. Sir John Gorst's statement, and the *Bombay Guardian* thereon.

The Calcutta Missionary Conference, in view of the serious miscarriage of justice appeal to the India Government, on Luchminia's behalf.

Calcutta Christian women also appeal to the Viceroy's Council.

The Government of India's unworthy response.

Danger of allowing personal rights to be trampled upon.

"He that justifieth the wicked, and he that condemneth the just, even they both are ABOMINATION to the LORD."

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☞ *For Shipping Announcements see page 14.*

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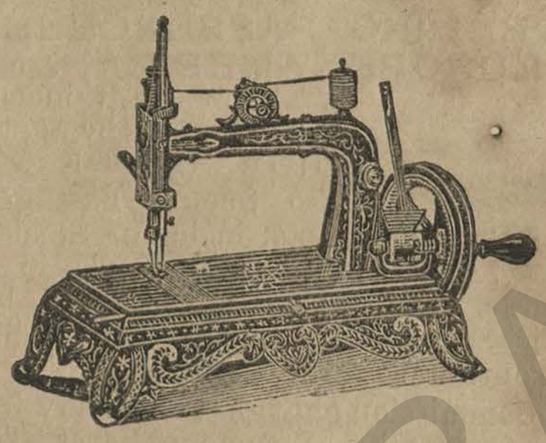

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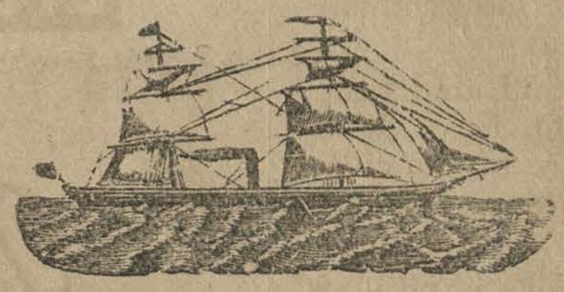
A..CHOR  LINE.

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[736].